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Clinton, Miss.

Foreign Letter

PERUGIA, ITALY.

I was in London on Sunday and
went to the tabernacle, and in order
to get a good position, went
early. Your letter gave me a
pleasant introduction to a lady
member of the church. I soon dis-
covered that Baptists are all one
family; the same love fills all their
hearts. I heard Mr. Spurgeon.
After service I was ushered to his
room, told him who I was and pro-
duced my letter, he greeted me very
warmly, and said: "Never mind
your letter." I called on him, he gave me a
Christian welcome, a good, warm
Baptist handshake and a hearty
soul-feel "God bless you." There is
a magnanimity about him that one
cannot but love him, the secret
of it is his love to God and his
love to men. I feel it good to be
there at that service.

I have been to Paris, to several
cities in Italy, it is in-deed beauti-
ful—Italy. I was at Pisa yester-
day, went up to the top of the
Leaning Tower, to the Cathedral,
that is a wonderful place, will tell
you more about it some other time;

then to the Baptistry, the junks to

the baptistry are deep, the guide
told us they were deep, because in
the earlier times the custom was to
dip the entire body in water in bap-
tism, (but of course I knew that.)

I have often wished since I have
been here that I could speak the
Italian tongue, for I often wished
to speak to those Catholic peo-
ple of a purer religion, for all those
grand churches and everything
about them are full of a religion
that cannot reach the needs of the
soul; and the glamour envelopes

the minds of the people so much,
that the observance of ceremonies
is the whole of their religion. I
slowly passed by one of their old
churches and over one of its doors
is the inscription "Primary Indul-
gences."

I was told that their indulgences
could be obtained for sinful
actions, or that those actions
could be shorn of this sin, but here
is a growing distrust of the power
of the church, a disbelief in the
teachings of the church, but it
seems to me another fearful evil is
ready to take its place and that is
infidelity. Oh, that God in his
mercy would so fill the hearts of
his people with the importance
of giving a pure soul to the world
that they would give it to beauti-
ful Jesus that these people may cast
away their idols, their shrines, their
heads, pictures, charms, Priestly
blessings, etc., and turn to the
Lord who only can save, who only
can heal.

I can only pray for Italy now
but I am glad that I can do that. I
go to Rome in a few days, but ex-
pect my heart will sicken at the
sight of her idolatries, for so their
temple worship appears to me. I
am very anxious to hear of the
prosperity of our own dear church.
I carry her daily to my Master and
plead for her consecration, for her
worthiness of her Lord.

Remember me kindly to all the
brethren.

S. WHITE.

Our Pulpit.

THE MODEL HOME MISSION AND
THE MODEL HOME MISSIONARY.

SERMON BY REV. C. H. SPURGEON.

Who went about doing good.—Acts x. 38.

[CONTINUED.]

II. I shall now pass on to notice, in the second place, the model home missionary.

My brethren, after all, the success of a work depends very little upon the system which is adopted in carrying it out; almost every-
thing rests, under God, upon the man. Behold the Model Missionary in the person of the Lord Jesus. The man who is to serve God as a leading missionary must be a man of teaching power and of personal influence. It is of no use to send out as a missionary a man who can not speak; and yet there are many places where the people are without a minister, if speaking power be an essential qualification for that office. Why, you frequently hear the preacher murmur so dreadfully that you can hardly follow his words, or he is a mere reader, or else a prosy reciter of very heavy matter. In the Established Church, the very last thing that is looked into when a young man enters holy orders, as they call them, is whether he has gifts of utterance, or, in other words, whether he is qualified "by nature and by grace to be a preacher. That is a very admirable and excellent person to enter the Church is cheerfully granted, but none the less, we believe such a system to be essentially bad. If you want a man to spread the gospel among his fellow-men, he must be one who can preach. He must be apt to teach. He must have a way of making plain what he means, and of winning attention, so that men may be willing to listen to him. Our Lord had this grand capacity in the highest degree. He could bring the sublimest truths down to the level of his hearers' comprehension. He knew how, with a divine simplicity, to tell a story that would even a child's attention; and though the truth he spoke was such that an angel's might well marvel at a high degree. Zeal for God's house

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it, yet he put it into such a form that the little children gathered around him, and the common people heard him gladly. Aptness to teach—that is what we want.

But there were higher qualifications than these. Our Lord, as a Missionary, was a man who trar-
nized with the people. I do not think he ever passed a person on the road, concerning whom he said to himself, "I am so much above what it was said of him, 'He saved others, himself he cannot save.' " His proportion as a man saves others, and only in proportion as he is carried away with self-sacrifice, willing to renounce luxuries, comforts, necessities, and even life itself, only in that proportion will he succeed. I trust that no missionary's life may be lost, but I trust that if the Church can only bring the world to Christ by the deaths of her martyrs, all our lives may be sacrificed for what are we, my brethren, character, who should probably have moved off, and eased our conscience with the notion that hers was a cause more suitable for some one else to deal with. Our Lord made no affection of condescending or of patronizing the poor Samaritan sinner, but as naturally as possible, with every appearance of ease, he said to the publican, "Rise, wash thyself." Now, I have been to Paris, to several cities in Italy, it is in-deed beautiful—Italy. I was at Pisa yesterday, went up to the top of the Leaning Tower, to the Cathedral, that is a wonderful place, will tell you more about it some other time; then to the Baptistry, the junks to

the baptistry are deep, the guide told us they were deep, because in the earlier times the custom was to dip the entire body in water in baptism, (but of course I knew that.) I have often wished since I have been here that I could speak the Italian tongue, for I often wished to speak to those Catholic people of a purer religion, for all those grand churches and everything about them are full of a religion that cannot reach the needs of the soul; and the glamour envelopes the minds of the people so much, that the observance of ceremonies is the whole of their religion. I slowly passed by one of their old churches and over one of its doors is the inscription "Primary Indulgences."

I was told that their indulgences could be obtained for sinful actions, or that those actions could be shorn of this sin, but here is a growing distrust of the power of the church, a disbelief in the teachings of the church, but it seems to me another fearful evil is ready to take its place and that is infidelity. Oh, that God in his mercy would so fill the hearts of his people with the importance of giving a pure soul to the world that they would give it to beauti-
ful Jesus that these people may cast away their idols, their shrines, their heads, pictures, charms, Priestly blessings, etc., and turn to the Lord who only can save, who only can heal.

I can only pray for Italy now but I am glad that I can do that. I go to Rome in a few days, but expect my heart will sicken at the sight of her idolatries, for so their temple worship appears to me. I am very anxious to hear of the prosperity of our own dear church. I carry her daily to my Master and plead for her consecration, for her worthiness of her Lord.

Remember me kindly to all the brethren.

III. My last point was to be, if Christ lived thus and worked thus, let us hear his call and imitate him.

Believe in the Lord Jesus Christ; it is your privilege to be a worker together with God, therefore keep close to the foot-steps of the great Master worker. Remember that before he went to work he was himself personally obedient to that gospel which he had to preach. If he did not others believe and be baptised, and neglect to baptise himself, "Then it becomes us to fulfil all righteousness," said he, and in the waves of Jordan the Baptist immersed him. How little will you be fitted for service if you leave any command of Christ unobeyed! How can you exhort others to do your Lord's will if you yourself are disobedient to it. The thing, therefore, before you go to that field of service which now invites you, is to see it to that you have obeyed the Master's will, for "to obey" is better than sacrifice, than to fall, than was unto me for persisting in using this liberty. The legal liberty of a conscientious man is never to be exercised where a moral evil will inevitably flow from such exercise. If my "liberty" puts a stumbling-block in the way of another, and trips him so that he falls, then was unto me for persisting in using this liberty. The principle is a broad one, and is not of this passage, so redolent of Christian philanthropy. What does this passage teach? To our mind it clearly teaches the moral obligation to abstain from practices and usages that inevitably injure others. We are to abstain from that which works mischief to our brother-man, and we are to do so from the bow of the almighty, flashing straight to the target; men like thunderbolts launched by the Eternal to go crashing through every difficulty with irresistible energy of aim. We want a divine enthusiasm to fire us, an almighty impetus to urge us on. Only men thus filled with the Holy Ghost shall accomplish largely the work of his

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Baptist Record

J. B. GAMMELL, Editors.
CLINTON, MISS.
Thursday, July 14, 1884.

Editorial.

MISSISSIPPI BAPTIST STATE CONVENTION.

The Convention met on Wednesday morning, July 23, at 10 o'clock, in the upper story of the courthouse. A good though not a large delegation. The eastern side of the State not so well represented as the western. The court-house will hold three or four hundred, is an excellent place for the meeting.

Devotional exercises conducted by Bro. J. W. Bozeman, opened by singing "All Hail the Power of Jesus' Name." Prayer by Bro. M. P. Lowrey. Bro. Bozeman read from the 15th chapter of John: "I am the vine, my Father is the husbandman."

Bro. W. H. Hardy then took the chair and the Convention proceeded to organize.

We have several distinguished visitors present. There is Dr. Biting, who represents the Bible department of the American Baptist Publication Society, and Bro. David, just returned as missionary from Lagos, Africa. Dr. Teasdale and Rev. E. C. Gates, are here from Tennessee; and Dr. Tichenor is expected. A drummer on the train remarked, "you have a fine body of men," and now as we glance around the house we say the drummer was right; not all handsome men, but earnest, wide awake men. We welcome Bro. Hailey, of Aberdeen, to our midst.

President W. H. Hardy delivered his address. He spoke earnestly and warmly upon the subject of co-operation, which he zealously advocated. The address was able and well timed. As it will appear in the Record, we withhold further comment.

The Convention then proceeded to the election of officers, which resulted as follows: W. H. Hardy, President; H. P. Sproles, Secretary; and J. T. Buck, Cor. Secy; W. T. Ratliff, Treasurer. After singing "must Jesus bear the cross alone," delegates representing various bodies were received. Convention then adjourned for dinner.

EVENING SESSION.

Convention met. President Hardy in the chair. Dr. C. G. Biting, Bible Secretary of the American Baptist Publication Society, located at Philadelphia, then addressed the Convention. He comes as the Bible Secretary not of a section but of the whole country. He is from the South and a friend and brother. The object of the Society is to distribute the word of God, free gratis, if necessary, to all the States and Societies. We aim at oneness that grows out of having one object. The truth is inexorable and has no compromise. It is straight as the beams of the sun.

The reason why we stand aloof from other denominations is because they have forced us. Again and again we have made efforts to join them. To-day no Baptist organization, no Baptist Missionary, can obtain any help from the American Bible Society. It is all put up and no call to use a Wall Street term. They receive all we give, but give back nothing. Why is this? Look backward. Wm. Carey translated the Scriptures into the Bengal tongue and to-day that translation is accepted. Dr. Judson gave the Birmese the Scriptures, and to-day it is the accepted version. So Dr. Martin's translation into the Chinese tongue. Baptists have given the Scriptures to more than one-third of the world. The Universal scholarship of the world stands by us in our translation of immensity.

If we wish the world to get the Scriptures uniminated, we must give them to the world. When Dr. Smith Sheldon, the last Baptist who remained with the American Bible Society, was asked if the Baptists could get any help, he said, "I am utterly hopeless."

The Bible is an old book, just as old as the bread we eat, but just as necessary. The union of the Baptists is the strongest in the world bound by the word of God, linked by the Spirit of the Bible into oneness. We love the same Bible, the same truth.

Baptists are like cocoa grass. Cut the cocoa down to-day, to-morrow it will be up again. Lay the Bible as the foundation of every work. Pull this out and the hopes of the world go out in midnight darkness. Put the Bible as the corner stone. He then stated that although the Society had given the Baptists of Mississippi 6,000 books, they had received nothing in return. On motion a collection was taken up and the brethren showed their endorsement of the

work, by cheerfully giving.

WEDNESDAY NIGHT.

The Convention assembled to hear the introductory sermon, preached by Eld. A. A. Lomax, text Romans, II Chapter, 13 verse "I magnify my office." We expected something good and were not disappointed.

The speaker explained the meaning and application of the terms applied to ministers and urged the great importance of the work. Bro. J. J. W. Mathis, the pastor, welcomed the Convention to the hospitality of the good people and brethren of Kosciusko. These hearty words of welcome were mostly ably seconded by the kindness of Bro. Mathis and his people in entertaining the Convention.

THURSDAY MORNING.

Devotional exercises were conducted by Bro. Lipsey. There are said he about 30,000 promises in the Bible. Each brother gave one of these promises, until many fell like benedictions upon the worshippers.

The morning exercises were characterized by a devotional spirit and the presence of the Lord was with his people. Prayer by brethren Pettigrew and Teasdale.

At 9 o'clock Bro. Hardy took the chair. A communication was received from the Springfield Association, requesting that a committee be appointed from the Baptist State Convention and from the General Association to confer in reference to co-operation between these bodies. He stated that the same request had been presented to the General Association, and had been refused. A resolution was presented by Bro. Buck, that the Convention disapprove the opening of the Exposition at N. O., on the Sabbath day. Speeches by brethren Bozeman, Carroll, Whitfield, Lomax and others. The resolution was carried.

A resolution was introduced by Bro. E. B. Miller, that this body extend a hearty invitation to Bro. Penn, of Texas, to come over and labor in our State. He stated that it was a difficult thing to get him. He would not come upon any stipulated salary; he raises that upon the field. He will come nowhere except directly invited by the church. Bro. Julian Berry seconded Bro. Miller's endorsement of Bro. Penn. He presents the gospel distinctly and plainly. You forget the man, but remember the hero. He has a wonderful voice, faith, imagination. He speaks with authority. It is sincerely hoped that this brother, so eminent in leading souls to Christ, will visit our State at his earliest convenience.

The report of the Board of Trustees of Mississippi College was read by President W. S. Webb. God has been our strength. We suffered loss in Bro. Timberlake's death. Two students also removed by death. Besides this, we had to contend with the measles. There is a brighter side, secured Bro. Rowe, who has given eminent satisfaction. God gave us a gracious revival. Will raise \$1,000 for repairing the buildings, \$600 raised now. Faculty, Trustees and Alumni, have this as their special work. An agent will be continued. The College needs solid endowment. Sister Ratliff has \$600 in hand for the minister's cottage. The deficit in paying College expenses less than last year; contributions greater but tuitionless. Bro. Leavell was called upon to make the first speech. He said, the College for years has been needing something. The wants are presented every year. Nobody is getting rich by it, certainly not the Professors. Is it worth while to pay out? We might give up and sell the brick, and give to missions. A man who knows something is in a better condition to do something than he who does not know. After all the learning we can get, we will still be weak enough to give the Lord a chance to work through our weakness. We ought to give the College up entirely, or take hold with both hands.

We all get good from the schools and Universities. Let Baptists not say a word against any school. We get good from Pedo-Baptists Schools. They multiply the number of useful men. Colleges are worth more to the business of our country than they cost. What about denominational schools? An educated Christian is the most useful Christian, Lawyer, Doctor, or Schoolmaster.

Our College makes earnest workers. Educational work stands at the foundation both in time and importance. We have done well considering that we have done so little, a splendid accident.

We ought to love that passage, "the Lord preserveth the simple." We have been so simple. The work is slow illustrated by getting an iron safe up a hill. Give money or give up the College. There is such a thing as trying to pray money out of others when we ought to give ourselves. A rich man wanted to pray for a small amount the church

needed. Mr. Moody said, "Do not disturb the Lord about that little business, give it yourself." Some setting a clause referring to those who desired information in regard to the General Association to the Southern Baptist.

Brother Gambrell spoke as follows: The Record has not a good location. A large part of the support of any paper comes from its advertisements. We lack commercial surroundings. There are two ways of looking at a thing: 1st. A sentimental way. 2d. With judgment. Sentiment says, publish the paper at your own door. Judgment says, publish it where it ought to be. Look at New Orleans. It is the news and business center of the great Mississippi Valley. A great railroad center, and hence the best distributing point. It ought to be located where it would be on the most solid base. It would, of course, do the New Orleans work some good but I am not willing to decide from a mere local standpoint. It is the inevitable course of papers to gravitate towards the center. The Massachusetts papers all moved to Boston and massed in the Union. The same thing is seen in Chicago in the Standard, also in St. Louis and New York. As soon as the brethren are willing to endorse the move and sustain it, the Record ought to move to New Orleans. We will not consider the removal of the Record without the approbation of the brethren. I recognize my personal obligations to the Baptists of Mississippi. I propose to put my heart and life into the paper. The recent partnership was made because it was intended for real strength.

THURSDAY NIGHT.

Convention opened by singing "Jesus Lover of my soul." Prayer by Bro. Wright.

Bro. Webb took the chair. The special order to-night is Mississippi College.

Bro. Lipsey from Coldwater, first. The influence of the College goes into many fields. We can, ought, we must, we will sustain it. If we let everything go down, if necessary, we must sustain the College.

Pastor Bozeman spoke in favor of the public schools. He said education had made the Anglo-Saxon race what it is, the leaders of the world's civilization.

Pastor Bozeman disapproved any expression as to the Blair educational bill for three reasons: 1. It is none of our business as a Convention. 2. If we vote for the amendment many of us will vote for what we do not understand. 3. A great many people who do understand the bill are opposed to it.

President Webb said as an individual he favored the bill, but the real question is whether the Convention shall go into politics. He was opposed to that.

The amendment was tabled.

Elder A. C. Crain spoke at length in favor of general education.

There are two objects in this work. To send the Gospel to others and to do our own souls good. We must not hot shun this debt as a misfortune.

Elder J. H. Whitfield thought the subject like a worn-out coat, ready to be folded and laid away.

Prof. Johnson opposed any comparison.

The report of the Board of Ministerial Education was read by Bro. A. V. Rose.

Dr. W. Hillman, spoke as follows: I do not think the President feels a greater interest in Mississippi College than I do. I place ministerial work above any other work.

What can we do without ministers? Will Ministerial Education pay? The minister is the great conservator of peace. This country could afford to hire the ministry for the sake of peace.

The ministry is the great educational agency in our State. They elevate the masses. Our children are going to educate, and if we teach them we must educate the Ministers. The Board of Ministerial Education has done much good.

Bro. James Nelson raised four or five thousand dollars. Now about \$200,000. This is a perpetual summer, thermometer not rising above 90 degrees, nor below 70 degrees.

Africa is known as the "white man's grave." He was told this before he went. Heaven is as near Africa as America. The climate is not as fatal as said to be.

The reason why it is so fatal is that they drink rum, and again the houses are not good. Loneliness is the hard thing to bear.

The native is superior to the negro here: 1. Physically. 2. Mentally. He uses his mind more. 3. Morally. An adulterer or adulteress lose their heads. Stealing has the same punishment. Religiously, they are idol worshippers. They always bring their offering, or sacrifice before worship. On important occasions, they sacrifice human life.

What is being done in Africa? Politically, much. Commercially, much. Religiously, the work is advancing. There are about 50 missionary societies, 6 or 7 from America, the rest from England.

We are laboring at a defeating contrast with other denominations. The difficulties are, 1. The language is very difficult. 2. They are uneducated. Four missionaries were recently appointed, only two can go. Next another, and so on.

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years ago I began my work as a vention declare its territory open financial agent. Was told that it to all evangelical or other work was a hard work, but had faith in from the General Association or God and my brethren. There is a other bodies. The report was deficit of \$700. What will you do heartily adopted.

Bro. J. H. Whitfield spoke. He has been over to the Springfield

Association. Bro. Ball came down. He did not come to win them over from the General Association, but simply to preach the gospel.

FRIDAY MORNING.

Devotional Exercises by Eld. Job Harrall. Prayer by Elds. Lipsay and Van Landingham.

Report on Home and Indian Missions was read by Eld. A. V. Rowe.

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Report on Home and Indian Missions was read by Eld. A. V. Rowe.

DR. TICHENOR, said: The work is very great. He spoke of the difficulties. The Baptists of the South formed the Board and said, go out into the field and occupy without telling us how much they would give us. This embarrasses the work. The contributions do not come regularly. On the last day, the Foreign Mission Board received \$10,000. The work is very extended and much scattered.

The Home Mission Board has actions upon the Baptists of Mississippi. They undertook to carry on the work in N. O., and in Baton Rouge. Mississippi Baptists ought to give \$6,000, 10 cents apiece.

President Hardy called the Convention to order. On motion of Eld. W. S. Webb, Bro. Ayer, of Jackson, was invited to speak at the Convention. He is happy to meet with the Convention. He believes his work to be a holy calling. He would not exchange places with the best of us. Mississippi is a power, or ought to be in all respects. I am determined to do my part of it. Pray for us brethren.

Bro. Sproles asks him to tell of the prospects of the work in Jackson. He speaks of the change from Natchez to Jackson. He teaches seven hours a day.

Dr. Hillman read the report on General Education. Education is a power for good and evil.

A. C. Crain offered an amendment endorsing the Blair Educational bill.

Elder Job Harrall spoke in favor of the public schools. He said education had made the Anglo-Saxon race what it is, the leaders of the world's civilization.

Pastor Bozeman disapproved any expression as to the Blair educational bill for three reasons: 1.

It is none of our business as a Convention. 2. If we vote for the amendment many of us will vote for what we do not understand. 3.

A great many people who do understand the bill are opposed to it.

President Hardy said that he remembered well that controversy in the ped and pulpit. There was division and strife. That has passed away, editors and preachers are now concerned to preach the gospel and this is most encouraging.

W. H. Carroll spoke of the importance of looking up to Jesus. It is always bright at the world.

J. W. Lipsay said there was a necessity for controversy in past time but no necessity for it now. It is now our duty to throw ourselves fully into preaching Christ and him crucified.

SATURDAY MORNING.

After devotional exercises, President Hardy took the chair. The report on Sunday Schools was read by Bro. Cole, of N. O. Bro. Cole spoke in favor of the Sunday School work.

Brethren L. E. Hall and W. H. Carroll, spoke in highest terms of the report.

The Foreign Mission work began now the special order, Bro. Geo. Whitfield spoke in its behalf.

He thinks the best men should go.

The work is a success. Foreign missions will help other work. We have plenty of men, women, and money, if we will use them.

The report on State Missions was read by Bro. Ball. Bro. Lowrey said the importance of this work need not be urged. The difficulties were great. A Secretary retiring sick at the very time when his services were needed. The Secretary has done well. We must bear in mind that other demands had to be met. The time was stringent. The most men retrench is to stop the religious paper. Our religious interests are our highest. We are not our own, we are bought with a price.

Brethren Ball said, that he felt much embarrassed when he took hold of the work. He carried it to the Lord, he kept it there. He spoke warmly of consecration. A painful scene came before him of a man converted late in life, who went because he had given his best years to Satan and had only the snuff and ashes for God. He emphasized the idea that we ought to consecrate ourselves wholly to the work of the Lord. The sweetest peace that has ever come to his heart was when he had done a work for Christ alone. The work of developing the churches depends upon the pastors, but our pastors need development first. He explained his manner of holding his meetings and instructing the people. A cash collection was taken up.

Bro. Piker spoke of his work at Baton Rouge. \$750 will complete the building. The Home Mission Board withdrew from his work and he was

Home Circle.

CONDUCTED BY
MRS. J. B. GAMBRELL
MRS. E. H. WHARTON

UNTIL THE DAY-BREAK

I often wonder, when at night,
The curtaining lids had shut from sight;
These eyes so over-brimmed with light;

How I could sleep the long hours through,
As even the watery-bright I do -
Nor have their violet once in view.

Sometimes, as late late vigils kept,
Hearing him stir, I've closer clasped;
Half minded, if he lightly slept.

To test him with a whisper I wile,
[Mount my own reason to beguile,]
To see if he would turn and smile.

Then I would bush my heart a drame
Myself ashamed - that I should break;

Such sleep - for love's own scish sake.

"Wait till the morning," I would say;
"Wait till the summer drifts away;
Then, where are ye so bright as they?"

I wonder now, as with my head
Bowed, on my hands unconfined,
My heart keeps watch above my head.

How can I live and in the sun
Of years that stretch a martyrdom,
Or yearning, till the dawn shall come?

Yet in this vigil of my woe
Starts forth the night that shamed me
Beside his cradle long ago.

"Oaching anguished soul!" I say,
"Until the day-break, watching stay,
Until the shadows flee away."

"And thou shalt find that God has kept
The eyes whose closing thou hast kept,
All heaven the happier that thou slept."

- Presbyterian.

Editorial.

Journeys in Desert Places.

To poor, shortsighted men, God's dealings with his people oftentimes seem wrapped in impenetrable mystery.

Sometimes it seems as if we shall never get beyond the *why* period. Our minds are filled with questions born of doubt; but is there any reason in our remaining with eyes bandaged by distrust and hearts bowed, when if we will, but ask it they shall be opened to see the light and filled with fullness of joy. We've been trying to imagine how Philip felt when the angel of the Lord bad him go by a way that was desert, "i. e." uninhabited. Philip was a preacher and it did seem that the angel was sending him where his occupation would be gone. If Philip questioned the wisdom of God in sending him by that way, the sacred writer makes no mention of it. He arose and went, not knowing that he should meet any human being; but the man of "great power" was there to meet him, as much sent by God as was Philip.

We are all ready to concede that there was special providence in that meeting, a special and well maturing plan of God's in this journey by a desert way; but when we of the present day find ourselves walking by a way which seems desert, we seem to forget that a sure and faithful hand is leading us and we do not dream that real service for the Master will be placed in our hands amid these desert journeys.

We forgot the handful left fall by purpose for our gleaning. Yet God does to-day send his children by desert ways to work for him. It may be in the lone and solitary shutting up of the heart to some grief which can never be poured out into any sympathizing ear. And thus being shrouded away from human sympathy, we come closer to one who bore our griefs and carried our sorrows. Then, too, we find out, from our own solitariness, how to lay a healing touch upon other hearts, sin and sorrow stricken.

It may be that, like our Lord, we find ourselves in a desert place, weak and hungry, and assailed with dire temptations. It seems *perhaps* that we are forsaken of all who loved or cared for us, and for the time being no sweet whisper from the better land thrills our hearts with promise of succor for the tempted; but God is faithful, not suffering us to be tempted above what we are able to bear. And so the desert way will not be one step longer than is best for us. How like reluctant children led whither they would not, seems much of our journeying! We have marked out our own course, we have decided what we will do, with a tenacity of self-will undreamed of, we pursue this self-appointed way, honestly trusting perhaps, that that is our appointed work, that our destined mission, when lo! some angel orders us off by a way which is desert.

It may be the angel pain, it may be poverty, it may be sorrow, it may be disappointment, but it is an angel nevertheless, and sent of God to minister to us as heirs of the great salvation. Ought we to writh and sigh, to grow despondent and lose heart and hope? Certainly not, for assuredly we shall find work for the Master awaiting us in a garb that left her arms our hands all the way along. If

the Lord will supply all our needs, and will give us something to do for him all the time, why should we shiver and dread to go anywhere and by any way that he shall lead? Just so we scatter the precious seed we will "foster and mature the grain for garners in the sky."

Years ago, accompanied by a guide who held a lamp for our feet, with a party of friends we went up the Washington monument in Baltimore. The ascent was slow and painful, the darkness seemed to shut in and press close to the feeble light, the labored breathing of the members of the party, seemed painfully distinct, we could hear our own heart throb. But when we reached the top the view of the city, which seems rolled out like a picture at our feet more than paid for the toilsome ascent. Then we thought of it as a beautiful lovely city in which the hours flew by on "satin sandalled" feet; at times in the years which have come and gone since then, it has come back to us with startling distinctness and turned our thoughts away from the rugged path we trod to the city to which we journey, whose builder and maker is God.

Fellow-workers! when we come to shout the glad "Harvest Home," when we lay the sheaves at the Master's feet, we shall not care whether we gathered them in ways that are desert, or from the city's populous throng. We shall not care whether we served by waiting lonely and misunderstood, or by working amid a throng of fellow-laborers. We shall be thankful for those angels that met us by the way and turned our faltering steps in the path that led us homeward. Knowing this, why do we not always speed lightly on our way? Alas, alas, poor, weak human nature falters! Shall we ever grow so strong that we can take any cup the Father sends without a trembling of faith's outstretched hands.

Stephen Gordon was a rich farmer with broad acres of fertile land and money at interest, but with all this was always talking economy. "We must economize," was always his theme. His family consisted of a wife and three boys, and an uncle of an old man of more than seventy years.

One morning he entered the kitchen where his wife had just been working over butter, and had the great balls ready for market. "My! Hannah! What butter! It makes a fellow's mouth water to look at it, and I've got forty cents a pound all winter; it's much better 'n most folks' butter, they are willing to pay a good price for it. How much have you made this month?"

"This makes forty pounds this month?"

"Well, that ain't bad this time of the year."

"No, but it's real hard work to work over so much butter by hand this cold weather. If I only had a butter-worker, it would be so much easier; it makes me tired when I work over ten or fifteen pounds. Can't I have a butter-worker, Stephen?"

Mrs. Jones was working over her butter in the kitchen. She had a butter-worker, and it was astonishing how fast she made the butter into cakes and stamped them, draining out every drop of the buttermilk without hardly any exertion, while Mr. Gordon watched her.

"Oh, no," said Mrs. Gordon; "but in the spring, on a farm, there are a great many things wanted, and we are economizing in order to meet expenses."

The next morning Mr. Gordon called on a neighbor, Mr. Jones, to pay him for a pair of young cattle. "Here is the money for the steers," said Mr. Gordon, handing him a roll of bills.

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"Well, your father had more grass to mow than you ever had, and he never had a mowing machine or a raking machine, and you have both."

"Well, don't you see how much time and labor they save? Why, I should have to hire twice the men if I don't want for them."

"And don't you suppose it would save me the same time and strength too?"

"Well, perhaps you can have one sometime, but I have got so many things to buy this spring; I've got to have a new horse and wagon, and several new fences, and I don't know what! I tell you, wife, we must economize all we can," said Stephen, as he left the room.

Yes, that was always the way when she wanted anything; perhaps she might have it sometime, but now she must economize. Her husband said a model range, and everything convenient and handy with which the farmer's wife could do her work. What a contrast to Hannah's kitchen! He well knew that he was better able to afford such an outfit than his neighbor was.

On returning, Mr. Gordon stopped at the barn. Here everything was in order and everything convenient to work with. Was it possible that he had made Hannah do all the economizing? In one corner of the shed was something that looked a little like a sled. His little boy had been trying to make one, and the words of the child rang in his ears, "I shan't let my boys go without when I'm a man." He then went into the house, "Where is Hannah?" he inquired of Uncle Moses.

"She's gone over to see Stiles' sick child."

The farmer sat down and took his paper, but his thoughts were too busy to read. He had never looked so mean in his own eyes before. He was still angry with his wife for humbling him so the night before, by giving the minister and his wife such a supper. Yet now as he thought it over, he wondered how he could have blamed her.

"Uncle Moses, how much do you think it would cost to clothe a woman for a year?"

"It's never cost much to clothe you," said he, his black eyes snapping. "I never thought you could be so mean and stingy with any one as you have been with her. She's too good for ye, and its time ye found it out. You've got enough to keep her like a lady, but instead of that she can't even have things to work with. You'll never get a cent from me; what I have, I'll settle on Hannah and the boys."

"That's all right, but why did you not tell me how selfish she was?"

"No, Stephen, it costs a great deal to make pastry and puddings,

and it takes time, too. We must economize, you know."

"Papa, can't I have a sled? You said last winter perhaps I might this winter," said little Willie, the six-year old.

"And can't I have a pair of skates?" said Fred, a boy of ten.

"It is good skating; please buy them for me."

"No, indeed, boys, we must economize. I never had a sled or skates and I guess you can do without them."

"You must have missed lots o' fun, I'm real sorry for you," said Willie, with tears in his eyes. "I shan't let my boys go without them when I'm a man."

A week passed by. In that time the Gordon family had no pastry, cakes, or puddings. Now Mr. Gordon disliked all kinds of sweetmeats, and it was hard for him to do without. He craved them so much that when he went to the store he bought half a pound of black sugar and filled his pockets. He had never "economized" on his likings, and he prided himself on a good table. On going home one night he round the minister and his wife making a call. He was glad to see them, of course; and now he thought to himself, Hannah will have a decent supper once more. But what was his consternation to see, as he seated himself at the table, nothing but bread and butter, cold boiled ham and apple sauce.

"Well," said Mr. Gordon to his wife, "I am afraid the pastor will think your supper a scanty one."

"I'm sorry, Stephen, but the fact is, we have been economizing lately and they came late I had no time to prepare anything different."

"This delicious bread and butter needs no apology, to say nothing of the other good things," said the clergyman.

Poor Stephen! His pride was deeply hurt as he contrasted his table with others that had been spread.

"Have you met with losses lately?" asked the pastor's wife, with concern.

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"Got a butter-worker, I see."

"Yes; and I don't know how I ever lived without one. It is so easy working butter now compared to what it used to be."

"Here's wife, is twenty dollars you wanted for a cloak. Give Mr. Gordon a receipt for fifty dollars."

Mr. Gordon stared. "Twenty dollars for a cloak! When had he given his wife that sum for anything?" He looked around the kitchen. Her was a model range, and everything convenient and handy with which the farmer's wife could do her work. What a contrast to Hannah's kitchen! He well knew that he was better able to afford such an outfit than his neighbor was.

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"Well, where did that stove come from?" and as her eyes fell upon the new churn and butter-worker, she exclaimed: "Why, what does it mean?"

"It means that we have done 'economizing' for the present, and that you are to have the money to make for all the butter you make. This is your capital to begin on," said her husband, as he handed her twenty-five dollars.

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